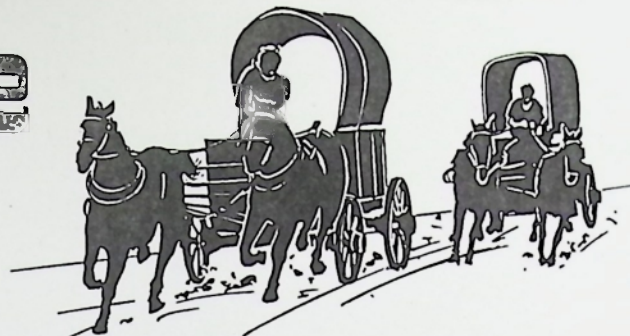


The Historacle

The Official Newsletter of the

Talent Historical Society

Where The Past Meets The Future



206 East Main, Suite C • P.O. Box 582 • Talent, Oregon 97540 • 541/512-8838

September 2000

HARVEST FESTIVAL FINALE: O'ROURKE PLAY READING

A reading of "*In the Land Where Acorns Dance*," a screenplay based on the life of Joaquin Miller by Michael O'Rourke will be performed Saturday, September 9 at 6:30 p.m. at MeadowBrook Farm, 6731 Wagner Creek Road in Talent. Capping off a day of activities for the Talent Harvest Festival, the reading benefits the Talent Historical Society.

On a cold October day in 1854, a boy of seventeen rode from his father's Oregon farm in search of gold and heroes in Northern California. He little suspected he would witness firsthand a chief and his daughter steadfastly watch their race removed from the face of the earth. Based on one of the most extraordinary odysseys in the history of the American West, he wrote the first novel revealing life among the Natives and the methods then being used to deny Indians their rights. That boy was Joaquin Miller, Poet of the Sierras.

The screenplay opens in 1859 with Joaquin in a Yreka jail cell for stealing a horse. Fearful the trial will uncover his alliances with Indians, he relates his epic tale to his lawyer in a series of flashbacks.


When he enters the Mt. Shasta region he joins wild vaqueros and becomes fast friends with A-ha-ku-na, a warrior of the Waimuk. Pursuing Modoc raiders into Castle Crags, Joaquin is critically wounded in the neck. A-ha-ku-na takes him to his village on the McCloud River. While convalescing for a year, he learns the Waimuk traditions of uncommon wisdom and simplicity. Though this leads to strong bonds with Wau-ran-ti-tau, the chief, and Looking For Daylight, his daughter, gold and glory lure him to Humbug Creek. In the company of Prince, a rugged and reformed gambler, he witnesses the extermination of the

Chimariko, allies of the Waimuk. He returns to Wau-ran-ti-tau, joins the Confederacy of River Tribes, marries Daylight and fathers a child with her. When he and A-ha-ku-na stumble on the massacre of white settlers by Achomawi, he is caught up in a whirlwind of vigilante justice. Desperate to keep his family and the Waimuk out of harms way, he leads brutal assaults on the Achomawi. To redeem his name in the eyes of the Confederacy, he kills vigilantes and steals munitions, which leads to his arrest.


O'Rourke has been researching and developing the project for nearly three years under the guidance of native rights activist and storyteller George Fence, Cherokee and adopted member of the Takilma. O'Rourke is a produced playwright and has an M.A. from the University of Wyoming.

Charlie Kimball of the Oregon Shakespeare Festival plays Joaquin, leading an all-star cast including Jason Esquerre, Jonathan Farwell, George Fence, Brent Florendo (Wasco), Brian Fraser, Becky Jones, Clarinda Lattoure (Potawatomi/Choctaw/Blackfoot/Fox), Joseph Pacheco Ponce (Navajo/Apache), Robynn Rodriguez and Tiger Lee Torelle (Cherokee). Skyhawk (Cherokee) will play native flute as well as read Ats-se Tari-chi, medicine woman to the Waimuk. O'Rourke directs.

Tickets are \$10 general and \$5 students and are available at Paddington Station in Ashland and Quality Paperbacks in Talent. Gate opens at 5:30 p.m. Patrons are encouraged to bring a picnic, blanket, and lawn chairs. Soft drinks, desserts, chairs and picnic tables will be available. Not recommended for children under 12. For information, call 512-8838.



CHETLESHIN:



A DESTROYED PEOPLE, A DESTROYED CULTURE

By Chris Walker, Pistol River, Oregon
Copyright #520-012

Editor's Note: Chris Walker, is a Vietnam veteran, a long-time resident of Pistol River, Oregon. He attended Southern Oregon University specializing in history and Native American culture. He has written articles for the Curry County Historical Society. His interest in this particular people and village was sparked when the Oregon Department of Transportation built a new section of Highway 101, and then ran an access road over to Old Highway 101 right through the main Chetleshin village. Apparently, no archeological work was done on the village...at least nothing has been published except the articles by Mr. Walker.

The Chetleshin were an Athabascan (Athapaskan--Athapaskan) speaking group who migrated own the coast from the Vancouver Island, British Columbia area approximately 1500 to 2000 years ago (some have it as low as 500 years). Other Athabascan groups who are thought to have migrated from the Vancouver Island and British Columbia area at about the same time, only taking a different route were the Apache and Navajo, to name two.

The Chetleshin and their culture were destroyed with the coming of the white man to the Southern Oregon coast. This destruction began with the introduction of small pox, measles, and other diseases for which the native population had no immunities; and many died from these diseases in the 1840s.

No where else in the Pacific Northwest did the white "invaders" so quickly overrun and subdue the native population. Whites started settling along Oregon's South Coast around 1851. This was brought about by the Donation Land Act of 1850 and to a greater extent by the discovery of gold along the Rogue and other coastal streams and in the black sand up and down the beaches along the Southern Oregon coast.

The Chetleshin and the other native groups living on Oregon's coast from the Port Orford area to the Chetco River were generally referred to as "Rogue Rivers." The "Rogue Rivers" offered stubborn resistance to the white takeover of their land and were involved in protracted and disastrous warfare between 1850 and 1856.

One account of the time (by Jesse Applegate, who was a prominent early pioneer and trailblazer, [Applegate settled in Yoncalla, although one of his brothers owned the toll road over the Siskiyou. Some of the Applegates settled in Ashland.] Editor's note.) stated that the "Rogue Rivers were the worst Indians on the continent and were among the bravest Indians who ever lifted a white man's scalp, all the old settlers know that." A report sent to the Superintendent of Indian Affairs in Washington, D. C. states that the Chetleshin and Chetcos were the most desperate murders on the coast, and they never intended to surrender and go onto a reservation.

After the close of the Indian wars on Oregon's south coast in 1856 and after most of the Indians had either been killed or moved onto the reservation at Siletz or Grande Ronde, the miners and settlers living on the Southern Oregon coast petitioned then Governor Curry to recognize a company of Gold Beach Guards consisting of 19 men and their commander. This company was formed to protect the white inhabitants from murder, arson, robbery, and other crimes by the Chetleshin and Chetcos still at large.

This company received the approval of the governor and served until July 2, 1858. On July 2, 1858, the commander of the Gold Beach Guards wrote to the Adjutant General of Oregon stating "the last of the red man has been captured and shot. Only women and some children have been spared and are enroute to the reservation at Siletz."

However, unknown to the Gold Beach Guard, the last Chetleshin chief, En-e-tuse, his son, and four followers had escaped to the Tolowa in Northern California. Upon finding this out, the white powers on Oregon's South Coast gave the Tolowa chief the choice of killing En-e-tuse, his son and four followers or the Tolowas' villages would be burned to the ground one by one. Making his choice, the Tolowa chief held a special feast for his Chetleshin guests and, while they feasted, had them killed. They were buried together in a common unmarked grave in California soil.

The culture and the Chetleshin group ceased to exist, as such, in 1858. Any survivors among them and the other South Coast groups were sent to the reservations where their individual cultures were absorbed into one. The Chetleshin village site at the mouth of Pistol River remained fairly untouched until 1962 when the Oregon Department of Transportation (ODOT) cut an access road through it, destroying Native American burials and a major historic and prehistoric cultural site in the process.



MEDFORD, AN 1858 PLUM PATCH!



When a person looks at the Rogue River Valley and the Bear Creek Valley today, they usually think they are seeing what the pioneers saw... thinking that the plants and trees and even the shape of the land has remained the same for the last nearly 150 years.

William R. Murray, an Oregon Trail pioneer, kept a diary for years...and in 1925, he wrote the following sentences:

"In 1858 Medford was a wild plum thicket. Dave Peneger owned it. Indians from Klamath Falls came over by the hundreds to pick the plums."

Has anybody today seen a native wild plum in this valley? Not the seedlings that throng the roadsides, but a native wild plum like those that grow wild between Alturas and Lakeview? If one can be found, it should become a living historical artifact!

PERSONAL ECONOMICS IN TALENT IN THE SUMMER AND FALL OF 1853

In earlier articles about the farmers in the Bear Creek Valley, one small omission occurred: the prices! In the fall of 1853 the commodities produced by Talent area farmers brought these prices:

beef	35 cents a pound	lard	60 cents a pound
flour	35 cents a pound	corn meal	50 cents a pound
potatoes	40 cents a pound	onions	50 cents a pound
oats	40 cents a bushel	barley	40 cents a bushel
onion seed	\$12.00	cabbage seed	\$12.00

(There were no other garden seeds available and I do not know the quantity, but seeds are usually sold by the ounce.)

Farmers and miners in the area had to purchase things they could not produce. Here are the prices on things they purchased. Remember, everything was imported from Scottsburg by mule or horse train...There were no roads that could convey goods south of Roseburg, then called Deer Creek.

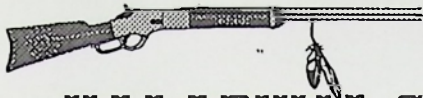
beans	40 cents a pound	dried fruit	50 cents a pound
soap	50 cents a piece	star candles	\$1.00 each
syrup	\$5.00 a gallon	turpentine	\$6.00 a gallon
linseed oil	\$6.00 a gallon	white lead (for paint)	50 cents a pound
lamp oil (probably whale oil) although some kerosene was available, price: \$5.00 a gallon			
nails [4, 6, 8, & 10 penny] 50 cents a pound			
hardware--tools, cutlery (scarce and hardly ever available) Price?			

Whatever the traffic would bear!

Wages for miners in 1853, if a man worked for the owner of a claim, was \$15 to \$20 a day. The daily expenses for a man would be about \$1.50.

(Most of this information comes from Tucker's History of Jackson County, p. 123.)





QA'YAQUATS, UMPQUA VALLEY KALAPUYA CHIEF LAND SUBMISSION SPEECH

[EDITOR'S NOTE: *Qa'yaquats, an Umpqua Valley Kalapuya chief, spoke during the treaty negotiations at Dayton, Oregon, in 1855. He spoke in Kalapuyan and the translation of his speech follows.*]

"The Americans arrived. They spoke as follows: Qa'yaquats! Now we will give you quantities of money, all sorts of things. So then you will not be poor... You will be given everything--cattle, horses, wagons, blankets, breeches, hats, coats, overcoats, quantities of flour, sugar, coffee. You will be given food for five years. The Americans will watch over you. They will make your fences. They will plow your land. They will fence your land. They will make your house. They will build a hammer house (a blacksmith shop). He will fix your wagon for you if it should break,... there will be a paper house (school building). Your children will speak the paper (read from books). That is the way they will do like Americans..."

"Now, Qa'yaquats says to his people. Now we are going to throw away (dispose) of our land.... Let us beg for the tce'tu (Grand Ronde reservation) land... the tce'tu land is all right."

"Now then, Qa'yaquats says to General Palmer. 'Very well, General Palmer, now I herewith give you my land.'"

—*Umpqua Trapper, Winter Hunt, 1969, p. 96*

JO HUTCHINS, SANTIAM INDIAN CHIEF, TELLS OF BROKEN TREATY



After General Joel Palmer was removed as Superintendent of Indian Affairs for Oregon, his sincerest promises to the Indians, and his nine treaties were broken through the appointment of men less interested in the welfare of the natives, and as historian Lavola Bakken wrote, "(Palmer's) promises became as worthless to the Indians as tumbleweeds in the wind."

Jo Hutchins, chief of the Santiams--one of the treaty chiefs, spoke clearly in later years about the broken treaties:

"We do not see the things the treaty promised. Maybe they got lost on the way. The President is along way off. He can't hear us. Our words get lost in the wind before they get there. (The Indian policies following Grant's election as president were not productive and the Congressional appropriations were totally insufficient to meet the treaty requirements!) Maybe his ear is small. . . . We want a sawmill We don't want any blankets. We have a heap of blankets now. Some of them have been like sail muslin You hear me now. We see your eyes; look straight. Maybe you are a good man. We will find out. So-chala-tyee! (God sees you!) He sees us. All these people hear me talk. Some of them are scared. I am not afraid. Alta-kup-et! (I am done!)

HARRY LOWE, MEMBER OF PIONEER TALENT FAMILY DIES

Harry Harland Lowe, Jr., 87, died July 3, 2000. Born to Harry and Mae Lowe on May 14, 1913, Harry moved to Talent as a teenager and graduated from Talent High School in 1932. His home in Talent was originally settled by his great grandfather Henry Wilcox and has remained in the family ever since. His mother, Mae Lowe, was one of the publishers of the Talent Flash until that weekly ceased publication.

Harry had a life-long interest in aviation, sparked initially when he viewed Charles Lindbergh's flight over the Rogue River Valley. Lowe was a WWII veteran, having joined the Army Air Corps in 1938, retiring in 1961. He served in Burma, India, England and the United States. After retirement, he worked for Boeing, winning a design improvement award for the 747 wing structure. Lowe retired from Lockheed Aircraft in 1974.

He is survived by his wife Joan B. Lowe, Warwick, England; a daughter Marilyn Lowe, also of Warwick; and a brother Robert Lowe of Jacksonville, OR.

INDIAN LEADERS OF THE BANDS LOCATED IN SOUTHERN OREGON HAD A DIFFICULT POLITICAL PROBLEM

Walling, writing in 1883, in his History of Southern Oregon, noted "The Indians suffered many a grievous wrong at our hands unmentionable wrongs, they were, of which no man shall ever bear more...Because these Indians (of Southern Oregon) were poor, because they were ignorant (of white culture) and because they were aliens, society frowned on them, justice ignored them, and the United States government neglected to protect them, and they were left prey to the worst passions of the worst of men." And

some of us from pioneer families are included in his depiction; others were not.

Joel Palmer, superintendent of Indian Affairs for Oregon: "Miscreants, regardless of sex or age, slaughter poor, weak, defenseless Indians with impunity. There are no means for agents to prevent it or punish it."

J. L. Parrish, Indian agent at Port Orford: "Many of the Indians have been killed merely on suspicion that they would rise and avenge their own wrongs, or for petty threats that have been made against lawless white men for debauching their women; and I believe in no single instance have the Indians been aggressors." (These comments were published in the *Oregon Statesman* in the September 27, 1853 issue.)

It would be easy to see, as the *Oregon Statesman* pointed out, that Indians could "consequently regard all whites as lawless intruders endeavoring to despoil them."

Walling, in his history, finally concludes that the immediate causes of the Indian wars in Southern Oregon "were due to the bad conduct of both parties, but were chiefly caused by the injudicious and unjust acts or reckless or lawless and treacherous white men." (p. 195) These were the conclusions of Oregonians just twenty-eight years after the 1853-1855 Indian wars in Southern Oregon. Walling did point out that "A majority of white persons came to the country with kind feelings for the Indians and not wishing to injure them; but there also came many have opposite sentiments." (p. 192) *For more information on the Indian leaders who were involved in the political problems of Oregon, see top article on page 7.*

The Talent Historical Society is in need of more volunteers. If you have some extra time and a love of history, your help would be of great value. For more information, call the Society at 512-8838 or come by the office to find out what opportunities are available.

The Historacle is published quarterly by the
Talent Historical Society
P.O. Box 582 / 206 E. Main Street
Talent Community Center
Talent, Oregon 97540

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Comments & letters may be sent to the Editor, **The Historacle**, by mail or by e-mail <talenth@jeffnet.org>. Members of the Society receive **The Historacle** free with membership.



THE KLICKITAT EMPIRE



DURING THE 1830S-1840S THE KLICKITAT TRIBE DOMINATED THE OREGON COUNTRY: PUGET SOUND TO THE UMPQUA CANYON

Before the coming of the whites to Oregon, the Takelma and Shastas (and probably the Klamaths) had frequent wars with the smaller Umpqua bands, but finally these tribes arrived at some form of coalition and territorial control. This seemingly occurred as the Umpquas lost control of their destiny. In the 1840s, the Klickitats, roving and restless tribe centered upstream on the Washington side of the Columbia River, entered the Umpqua Valley having conquered or reduced to tribute all the Kalapooyan tribes in the Willamette Valley. They also defeated the small bands of Umpquas quite handily, and dominated the Umpqua Valley, thereby becoming the dominant tribe north of the Rogue River Valley. They apparently also controlled the coastal tribes as well.

The Klickitats were well-mounted and well-armed, renowned both in trade and in war (Walling, p. 183). The Klickitats became "enchanted with the Willamette Valley while hunting for the Hudson Bay Company." (Winterbotham, p. 24) Eventually the Klickitats and their tribal allies ruled over 300 lineal miles of the Oregon country from "Puget Sound to the Umpqua on the south." (Winterbotham, p. 24). According to J. S. Clarke (in Pioneer Days of Oregon History), "The Klickitats never dared trespass on the Rogue River Indians because the (Rogues) were a race of fighters and held their own against all comers."

The Klickitats marked the boundaries of their domains with erected poles and did not tolerate outside intrusions. The Klickitats became acquainted with the intermontane valleys from Puget Sound to the South Umpqua because they were under contract to provide meat for the eight hundred daily meals prepared at the Hudson Bay Company headquarters at Fort Vancouver. The Klickitats chosen to hunt "were the best riders and marksmen of any Indians around. (Winterbotham, p. 25)

Because of the population decline in the Willamette Valley due to the malaria epidemic in the 1830s, and the childhood diseases brought to the West as families began emigrating in the 1840s, the Klickitat marauding hunters moved into the Willamette Valley and apparently north into the Cowlitz because the combined epidemic death rate of the resident tribes, estimated at about 80 percent, made those tribes unable to resist the Klickitat invasion.

The Klickitats settled, built villages, worked for the white American settlers when they came in the late 1840s. When their lands or trails were threatened by white settlers, the Klickitats went to court to protect their lands. They claimed they owned and controlled the land by right of conquest. They said they traveled their own trails (one was near Rickreall), cut their own timber, and warned settlers when they tried to settle on Klickitat land, maintaining that those settlers had never purchased any land from them. In one instance, a judge in Washington County found that the Klickitats held "possessory title" which "had never been dealt with by the settlers" in the suit and found in favor of the Klickitats. (Winterbotham p. 25)

In the Umpqua Valley, into which the Klickitats had intruded after sickness and disease had made Umpqua resistance impossible, not being able to fend off either the white settlers or the Klickitats, the Klickitats demanded and secured tribute.

John Mix Stanley (traveling to California in 1848) said he had met a party of Klickitats coming back from the Umpqua "with twenty little Indian boys," boys the Klickitats had "purchased" for slaves. Jerry Winterbotham, in his book Umpqua: the Lost County of Oregon, states that these young slaves could well have been tribute paid by the Umpquas to the Klickitats for the right to live on Klickitat controlled land--rent so to speak. Winterbotham—an Elkton, Oregon, native—writes, "By exacting this type of payment, the Klickitats would add to their vast holdings of slaves and keep the Umpquas from increasing their numbers," (numbers of males who could grow up to be warriors), thus weakening and curtailing any future resistance. The Klickitats held slaves numbering in the hundreds if not thousands.

In 1884 Walling wrote that "Some few of the Klickitats yet remain in the eastern part of Douglas County, where they own and till farms and are useful members of that community. (p. 183)

When Jesse Applegate and his brothers first came to the area around Yoncolla seeking land for settlement, they were accompanied by the number one Klickitat chief and his entourage of warriors. Chief Halo of the Yoncallas was amazed that a white man would be escorted by so famous a man, and eagerly agreed to the Applegate family settlement of the area.

INDIAN LEADERS CONFRONTING THIS PROBLEM

Continued from page 5

Different headmen of the small bands in Southern Oregon attempted to cope with the white settlement problem in varying ways. They should not become nameless, lost in the maze of white dominated history.

On the Siskiyou Mountains and about the head of the Applegate River, Tipsu Tyee was the headman - his name Tipsu means hairy.

Near Table Rock, Joe and Sam were the leaders. Often a band would have two headmen, one dealing with tribal administrative duties, and one the militia leader. Sam's Valley is named after the militia leader. The Table Rock band under Sam and Joe probably numbered at one time about 500 persons. Joe's Takelma name was Aps-er-ka-ha, and Sam was To-gun-he-a. Another minor leader of this same band was Jim, or Ana-cha-ara,

On the Applegate, Chief John was the leader of a small group called the Ech-ka-tawa.

On the Illinois River, the main leader was Limpy of the How-quo-e-have-took.

Below Vannoy's Ferry [Grants Pass] the leader was called George.

The name Tolo is the name of the Yreka Shasta leader.

In 1854 a non-treaty chief in Jackson county was called Elijah.

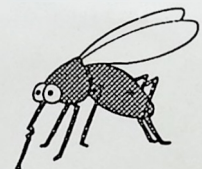
Taylor's band lived near Jump-off-Joe Creek north of present Grants Pass.

The natives of Graves Creek (Sunny Valley), Wolf Creek, and Jump-off-Joe spoke the language used in the Umpqua Basin and did not use Takelman as their first language. Takelman was the name of the language used by the natives living along the Rogue River



MALARIA WAS HERE

SOME 80% DIED IN WILLAMETTE AREA IN THE 1830S



In the 1830s malaria ravaged the Native American population in Oregon and California. The epidemic hit throughout the low-lying areas in the valleys of the West Coast from the Columbia River to the San Joaquin in California's Central Valley. The outbreak nearly depopulated some areas. Scholars have estimated that perhaps 80% of the native residents of the Willamette Valley died. Employees of the Hudson Bay Company had quinine so they could treat the disease. The resulting changes in population allowed the Klickitat tribe, whose tribal areas were up the windy Columbia River Gorge, to establish an Indian empire which stretch from the lower Puget Sound area to the South Umpqua River, including the coast of Oregon.

The mosquito, and recent studies around the Portland area indicate some eighteen different species of mosquito, was the *Anopheles punctipennis*, a woodland mosquito which can carry malaria. Even though malaria is usually thought of as a tropical disease, it was common in the Willamette Valley during the 1800s, and some cases were reported during the 1920s.

Hunters, fishermen and campers may often spot a mosquito which, upon landing on the arm, holds its tail high in the air rather than horizontal. That is the *Anopheles punctipennis*! Apparently, the mosquitoes became infected by association with infected mosquitoes or persons. It is thought that the ships, the touted New England designed clipper ships, plying the China market, would round Cape Horn and stop at Valpariso, Chile, to take on water for the trip up the West Coast of the Americas. That water carried the infected larval mosquito which upon maturity flew ashore at Lahina, Maui, in Hawaii, where the clipper ships off-loaded supplies and mail for California.

The ships from California would go from San Francisco Bay to Lahina to get the mail and supplies, and so the infection and subsequent infestation of the malaria bacteria was transmitted to the West Coast of the North American continent. Adding to this transmission were the ships which carried Hudson Bay Company lumber to Hawaii and Hawaiian workers back to Oregon. At one time, some 40% of the Hudson Bay work force were native Hawaiians. As Richard Brautigan wrote, "they got hot and died." Luckily, our local mosquitoes are no longer infected, but the little buggers are still around with their tails jutting high in the air as they settle down for a meal. We also have the *Culix tarsalis* mosquito which can carry St. Louis encephalitis and Western equine encephalitis, both debilitating and sometimes fatal brain infection. Mosquito repellent anyone?

EPIDEMICS IN THE USA 1657 - 1819

Submitted by Shannon Campbell

This listing comes from Judy Nordgren and the Rootsweb Mailing List. Epidemics have always had a great influence on people and thus influencing, as well, the genealogists trying to trace them. Many cases of people disappearing from records can be traced to dying during an epidemic or moving away from the affected area. Some of the major epidemics in the United States are listed below:

- | | | | |
|----------------|--|----------------|---|
| 1657 | Boston: Measles | 1841 | Nationwide: Yellow Fever (especially severe in South) |
| 1687 | Boston: Measles | 1847 | New Orleans: Yellow Fever |
| 1690 | New York: Yellow Fever | 1847-48 | Worldwide: Influenza |
| 1713 | Boston: Measles | 1848-49 | North America: Cholera |
| 1729 | Boston: Measles | 1850 | Nationwide: Yellow Fever |
| 1732-33 | Worldwide: Influenza | 1850-51 | North America: Influenza |
| 1738 | South Carolina: Smallpox | 1852 | Nationwide: Yellow Fever (New Orleans: 8,000 die in summer) |
| 1739-40 | Boston: Measles | 1855 | Nationwide (many parts): Yellow Fever |
| 1747 | Connecticut, New York, Pennsylvania & South Carolina: Measles | 1857-59 | Worldwide: Influenza (one of disease's greatest epidemics) |
| 1759 | North America (areas inhabited by white people): Measles | 1860-61 | Pennsylvania: Smallpox |
| 1761-61 | North America & West Indies: Influenza | 1865-73 | Philadelphia, New York, Boston, New Orleans, Baltimore, Memphis, & Washington D.C.: a series of recurring epidemics of Smallpox, Cholera, Typhus, Typhoid, Scarlet Fever & Yellow Fever |
| 1772 | North America: Measles | 1873-75 | North America & Europe: Influenza |
| 1775 | North America (especially hard in New England): Epidemic (unknown) | 1878 | New Orleans: Yellow Fever (last great epidemic, of disease) |
| 1775-76 | Worldwide: Influenza | 1885 | Plymouth, PA: Typhoid |
| 1781-82 | Worldwide: Influenza (one of worst flu epidemics) | 1886 | Jacksonville, FL: Yellow Fever |
| 1788 | Philadelphia & New York: Measles | 1918 | Worldwide: Influenza (high point year) More people hospitalized in World War I from Influenza than wounds. US Army training camps became death camps with 80% death rate in some camps. |
| 1793 | Vermont: Influenza and a "putrid fever" | | |
| 1793 | Virginia: Influenza (kills 500 people in 5 counties in 4 weeks) | | |
| 1793 | Philadelphia: Yellow fever (one of worst) | | |
| 1783 | Delaware (Dover): "extremely fatal" bilious disorder | | |
| 1793 | Pennsylvania (Harrisburg & Middletown): many unexplained deaths | | |
| 1794 | Philadelphia: Yellow fever | | |
| 1796-97 | Philadelphia: Yellow Fever | | |
| 1798 | Philadelphia: Yellow Fever (one of worst) | | |
| 1803 | New York: Yellow Fever | | |
| 1820-23 | Nationwide: "fever" (starts on Schuylkill River, PA & spreads) | | |
| 1831-32 | Nationwide: Asiatic Cholera (brought by English emigrants) | | |
| 1832 | New York & other major cities: Cholera | | |
| 1837 | Philadelphia: Typhus | | |

Finally, these specific instances of cholera were mentioned:

- | | |
|-------------|---------------------|
| 1833 | Columbus, Ohio |
| 1834 | New York City |
| 1849 | New York |
| 1851 | Coles Co., Illinois |
| 1851 | The Great Plains |
| 1851 | Missouri |



DOWNSTREAM CALENDAR

July through September, 2000

Talent Historical Society Museum,

Talent Community Center.

Museum Open hours:

Tues./Wed. 12:00-4:00

Thurs./Sat. 9:00-1:00

September 9, 2000 Saturday all day

Talent Community Center and Library Park

Talent Harvest Festival

17

September 18, 2000 Sunday 1:30 p.m.

Talent Library.

Board meeting of the Talent Historical Society directors. Members and general public invited to attend.

October 8, 2000 Sunday 1:30 p.m.

Talent Library.

Board meeting of the Talent Historical Society directors. Members and general public invited to attend.

October 18, 2000 Wednesday 1:00-3:00 p.m.

Talent Community Center

Writing Life History, with Margaret L. Ingram.

This 2-hour workshop discusses the definition, the purpose, and the contents of life history. Enjoy sharing stories while learning the techniques in compiling your history from concept to completion. Donations encouraged. The public is invited. Bring a friend!

November 5, 2000 Sunday 1:30 p.m.

Talent Community Center

Annual membership meeting. *Note: this is a change from what was in the last newsletter.*

"If we forget where we came from, we will never get to where we are going!"

MCLOUD, CALIFORNIA— RIGHT NAME, WRONG SPELLING!

McCloud, California, located east of the city of Mount Shasta, and lying on the southern slopes of the mountain itself, is named after one of Hudson Bay's main explorers, Alexander Roderick McLeod. Notice the difference in the spelling.

Alexander McLeod, was guided south to California by one of the survivors of Jedediah Smith's unfortunate encounter with the Indians at the mouth of the Umpqua River (his whole party was annihilated with the exception of three whites after the man left in charge of the party decided he wanted the sister of one of the main Indian warriors...a decision not shared by the woman in question and certainly not by her brother!) So in 1827, McLeod and Richard Laughlin (that is the logical survivor to have been the guide.), passed through the Rogue River Valley, over the Siskiyoues, and entered California by way of the Sacramento River.

They were caught in the early part of the winter of 1827 in a major snowstorm on what is now the McCloud River and nearly starved, having lost their horses. Joe McLaughlin, son of Chief Factor John McLaughlin, was with the party, and he and another man walked to Fort Vancouver, on the Washington side of the Columbia River to get aid for McLeod and the members of his party. McLeod and the remaining men cached their furs and also set out somewhat later for Fort Vancouver. The McCloud River and the town of McCloud, which originally was a lumber company town, both south of Mt. Shasta are named after this Hudson Bay employee...the first one to enter California from the north.

In the 1830s annual trips by Hudson Bay brigades traveled what is now the I-5 route to Sacramento for supplies, and they established the southernmost post of Hudson Bay at Yerba Buena, now San Francisco.

(Source--Walling's History of Southern Oregon)

EDITORIAL



ONCE JACKSON COUNTY EXTENDED ALL THE WAY TO THE ROCKY MOUNTAINS

Oregon's provisional government, established in 1843, had Jackson County and the rest of S. W. Oregon included in the Champoege District which extended from the California line (some of which was claimed by or governed by Mexico) to the Willamette Valley and ranging east from the Pacific coast to the Rocky Mountains.

Jackson County's birth date was January 12, 1852, when Oregon's Territorial Legislature created it and included nearly all of SW Oregon south of the Rogue/Umpqua divide. The best known pass that marks that original boundary is the one that I-5 traverses between Wolf Creek in Josephine County and Glendale in Douglas County. The eastern boundary was the crest of the Cascades.

The legislature at that time created three voting precincts--one at Long's Ferry on the Rogue River (near present Grants Pass), one at Port Orford, and one at Willow Springs (near present Central Point). After considerable political maneuvering, the residents down the Rogue, managed in 1856 to get the territorial legislature to carve out Josephine County from its Jackson County parent—rather like the Biblical creation of Eve from Adam's rib. Only another rib was subsequently taken when Klamath County was created east of the Cascades in 1862.

Jackson County today is composed of 81 townships (a township is 6 miles wide by six miles long containing 36 square miles). This computes roughly to a total area of 2,916 square miles in the county, an area nearly as large as the entire state of Connecticut and almost exactly twice as large as the state of Rhode Island. The region the residents call the Rogue River Valley—although most of it actually lies in the Bear Creek, Antelope Creek, or Little Butte Creek valleys—is about 2300 square miles and that includes most of the surrounding mountainous terrain as well. In elevation the valley ranges from 1000 to 2500 feet above sea level. Near Talent the low foothills that jut out into the valley were laid down geologically during the Cretaceous Era. *(Editor's note: Much of this information was drawn from Tucker's University of Oregon's master's thesis History of Jackson County.)*



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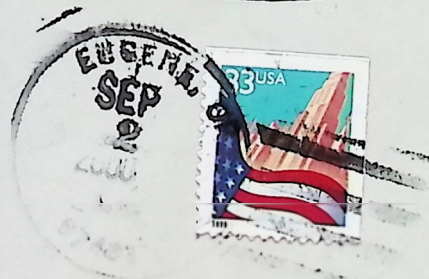
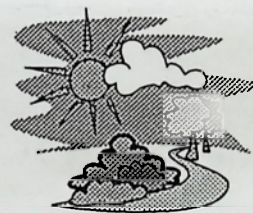
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